

March 10
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"We who live in this marvelous age may look back and see that throughout the centuries our Heavenly Father has fulfilled His promises to His children, and the people or nation that has observed the laws of God and honoured His commandments has been blessed; while those who have been recreant to their opportunity have suffered calamity and in many cases entire destruction."—GEORGE ALBERT SMITH.

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Thursday, March 10, 1932

Price One Penny

THE BONDAGE OF DEBT

PRESIDENT ANTHONY W. IVINS

THIS is a beautiful winter day, my brethren and sisters. As I walked out from my home to come to this meeting, I looked out from the elevation upon which it stands, and as far as the eye could reach I saw the earth, the mountains and the valley clothed in their robes of white. The sun shines brightly. It is not a cold day, but last night when the clouds had cleared away and I stood at my bedroom window in a home kept warm by the fire that was burning there, I wondered if everybody were as comfortably situated as I.

I thought that again as I looked upon this congregation assembled here in a building made warm for our comfort, comfortably clothed. I see nothing to indicate poverty in this assembled congregation, and again I asked myself this question: I wonder if all the people in this community are as comfortable, as well cared for as the people who are present here. I wondered if there are homes that are cold because there is no coal to make them warm. I wondered if there were children who were not properly clothed, who had not shoes to properly protect their feet from the winter snows, or proper food to nourish their bodies. And I thought to myself, if there are any such it should not be, if we are to be as we profess to be, followers of Christ our Lord, a people who yield obedience to the divine principles that He taught.

I wonder if we read and ponder His words delivered in that

wonderful Sermon on the Mount, the greatest sermon that has ever been preached. There has never been one like it since, and there never will be until He shall come to proclaim His word to His people who are here upon earth in these latter days.

The earth is asleep, the mountains and valleys are covered with snow. The trees have lost their leaves, the grass is not fresh, and the birds have left their nests and gone into warmer climes. Should this condition continue, the part of the earth in which we live would not be habitable, we could not remain here. It is winter time, but we know from experiences of the past that after a while as the earth turns towards the sun the snow will melt; we know that the grass will grow again, that the buds upon the trees which are now dormant will burst, that the seeds which are in the earth will germinate and grow, that the flowers will bloom again, and the earth will be alive with beauty and with happiness.

I thought how like human life this is after all. It is just so with our troubles, just so with these days of tribulation, through which we are passing, not a day of tribulation for us alone, but of tribulation for the world. A day in which the strongest nations of the world notify us to-day, just this morning—that they will not pay their debts, debts they honestly owe, debts for money which they have asked for and used for their own benefit. Why will they not pay? Because they say, we cannot pay; we have lived beyond our means; we have borrowed more than we are able to return. I do not know to what extent this applies to this congregation, but I do know that it is because of debt that tribulation has come to the world at large. It is the result of extravagance, the result of selfishness, the grasping disposition beginning with individuals and extending from them to nations, and peoples, to accumulate, and acquire, and hoard the things which God our Father has given to the people of the earth that all might be made happy through them.

OBSERVE RULES

I will tell you the Moses that can lead us out of all our troubles. He is in each of our individual selves. If we will resolve definitely to adopt the ordinary rules of economy, to liquidate our obligations as far as we possibly can; if those of us who have shall see to it if a neighbour of ours is in need, if a child is in destitution for lack of food or clothing, it be provided; if we will think of God first and then of our neighbour, and put that divine command or admonition into operation, we will lead ourselves out of tribulation. Summer time will come again for the people of the world. It will come to us. Tribulation will cease, and nature will again become happy, and we with nature.

How often we have been warned against these things. I have preached this doctrine all my life. I knew it was coming as well

fifty years ago as I know it to-day. I knew it because God Himself had declared it, not because it was His will, but He warned us of it because He knew that our own weaknesses and our own selfishness would make it possible. And I have applied it in my own life. Since I have been a man never have I owed a dollar to an individual that I have not had the money to pay at a moment's notice. Never have I assumed obligations that I did not know I could immediately liquidate. I have not gotten rich at it either. Never in my life have I purchased a share of corporate stock for the purpose of speculation. Never in my life have I made profits on an investment that was not brought about by my own efforts and labour. Thank God that I knew and understood the whisperings of His Spirit. I stand here to-day entirely free from any such obligations.

IN BONDAGE

It is only a short time ago that I visited one of the most prosperous agricultural counties in the state. There were nearly as many men there who were farmers as there are people in this congregation. I asked those present whose farms were free from mortgage to please stand up. There were only a few, just two or three, or four or five, one here and there in that vast assembly of men. They were in bondage, their farms, their homes, their flocks, their herds—in bondage to money lenders. The money-lenders are not much better off now than the people who borrowed the money, because they have so carelessly and indifferently loaned that they find it impossible to collect their debts, and so they close their banks, and the people lose their money and the stockholders lose their investment. It is just the result of an improper adjustment of our financial business.

My brethren and sisters, I did not expect to say this when I got up. I just wanted to encourage you and to leave with you the thought that you do not let anyone suffer for the necessities of life, if his or her condition comes under your observation. Look after them. This is God's word and He requires it of us. Pay your honest debts as far as it is possible for you to do so. Do not repudiate them. Do not incur new obligations. Do not bind your hands with the shackles of debt, which are stronger than the chains that have been placed upon the hands of the criminal.

Do you know that the conditions which existed in Egypt referred to by Elder Seegmiller has not been cured to the present day? Those people who accumulated at that time and those who were made their servants through the bondage of debt, have so remained until now class distinction is so acute there that it is a sin for one class to even touch another. Why? Because the poor are slaves, because they are in debt and they have been ever since they sold their souls to Pharaoh, and it was their own fault. They could have saved the crops that they produced, but

they were just like we are, they wanted more automobiles, and then more money to buy gasoline for them. They wanted to live extravagantly, so they took their grain and sold it, and Pharaoh bought it and stored it up, and they have been the sufferers for thousands of years and are to-day, because of that which they did.

God bless you, my brethren and sisters, is my humble prayer.—Address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday, January 10th, 1932.

DISTRICT PRESIDENTS' CONFERENCE, BRITISH MISSION

FRIDAY evening, January 29th, the district presidents of the British Mission assembled in conference to receive instructions from the European and British Mission authorities and to discuss important matters pertaining to the welfare of the Mission. Three more business sessions were held Saturday, January 30th, and a very spiritual testimony meeting on Sunday afternoon.

The following were in attendance at the conference: President



MISSION AUTHORITIES AND DISTRICT PRESIDENTS

John A. Widtsoe, Sister Leah D. Widtsoe, Patriarch James H. Wallis, Sister Elizabeth T. Wallis, Sisters Endora and Rosetta Widtsoe, and Elders Arnold D. White and Welden C. Roberts, of the European Mission; President James H. Douglas and Sister Rintia P. Douglas, and Elders Rulon T. Jeffs, Stephen S. Moore and Perry L. Watkins, of the British Mission; and the following district presidents: Elders Ronald L. Wilson, Birmingham; Harold E.

Dean, Bristol; Thomas A. Lambert, Hull; O. Horton Transtrum, Leeds; Rock M. Kirkham, Liverpool; Orrin W. Astle, London; Martin R. Braithwaite, Manchester; Cleon H. Kerr, Newcastle; Elman T. Woodfield, Norwich; Dix W. Price, Nottingham; John W. Taylor, Portsmouth; A. Ray Curtis, Scottish; Rulon D. Newell, Sheffield; Merrill H. Glenn, Ulster; and Clarence H. Taylor, Welsh. President Benjamin R. Birchall of the Free State District was unable to attend. The following Elders were also present: W. Lamar Phillips, Birmingham; Warren M. Tingey, Bristol; Donald K. Ipson, Leeds; Marlow V. Wootton, Liverpool, and Robert C. Neslen, London.

At the opening session President Douglas extended a hearty welcome to all. President Widtsoe expressed inspiring thoughts centered around the story of David, and stressed the greatness of our responsibility and the destiny of God's work. Patriarch Wallis dwelt on the requirements of leadership and the honouring of Priesthood authority. Elders Jeffs, Moore and Watkins expressed their feelings toward the work, and they pledged their support to their leaders. President Douglas exhorted the brethren to work with an eye single to the glory of God. The time was then given to President Widtsoe to give instructions and direct the discussion. He stressed the importance of their calling as district presidents, and outlined the relation of the branch and district to the Mission Office.

The morning session of Saturday was devoted to a discussion of reports and accounts of the district and mission.

During the afternoon session, Sister Widtsoe outlined ways and means of strengthening the auxiliary organizations of the Mission, and the importance of the women's work in the Church. She stressed the need for uniformity and conformity with the practices of the auxiliaries in the Stakes of Zion, and that with such uniformity the saints and friends would grow and develop spiritually, physically and mentally, and the work of the Lord would advance to greater heights.

At the beginning of the evening session Elders Jeffs, Moore and Watkins briefly discussed the particular office work in their charge. President Widtsoe then directed attention to branch, district and supervision of the activities of missionaries, and to the most important and weighty matters of our calling—getting our message to the people. That is our greatest responsibility, both as individuals and as a Church, since we possess the authority of God. He made a stirring call to diligence and tireless effort.

The testimony meeting Sunday afternoon was spiritually uplifting and stimulating to all present to greater activity. President Widtsoe was surprised with a beautiful bouquet of carnations presented to him by President Douglas, on behalf of all present, in honour of his sixtieth birthday anniversary that day. He expressed deep and heartfelt appreciation. About

forty questions previously submitted by the Elders, were answered by President Widtsoe and Patriarch Wallis. Patriarch Wallis also discussed problems pertaining to Patriarchal blessings and the publicity work under his charge. Each person recounted experiences and voiced his or her deepest feelings in the Gospel of Christ. President Douglas made a forceful and sincere appeal to the Elders to magnify their calling, prepare themselves to be gentlemen always. He expressed his determination to put forth every possible effort in behalf of God's work. He appealed for co-operation. President Widtsoe stated that he was proud of the missionaries, and blessed them by the authority vested in him.

A special district Sacrament meeting was held in the Hands-worth Chapel, Sunday evening. President and Sister Widtsoe were the speakers. President Widtsoe spoke forcefully on the theme, "Four Other Gospel Principles," outlining practical principles for righteous living. Sister Widtsoe paid tribute to President and Sister Douglas and Patriarch and Sister Wallis, for their sterling characters, and for the splendid example of living they have given to the youth of Zion.

A renewed determination to diligently serve the Lord in righteousness was instilled in the heart of everyone present. Thoughts expressed were potent; instructions dynamic, and the influence of the Holy Spirit was greatly felt by all. Every moment of the conference was profitably filled to capacity.

ELDER RULON T. JEFFS, Secretary British Mission.

THE LIFE OF SAMUEL BANTOCK

ELDER CLIFFORD L. ASHTON

SAMUEL BANTOCK, son of Richard Samuel Bantock, born October 8th, 1849, was baptized a member of the Church by his father, who had been baptized in 1852, in Soho, London. Samuel's baptism was performed in 1858 in Colchester, Essex Conference, Boxford Branch, Suffolk. The family moved to London at Whitsuntide, 1870, and became members of the Whitechapel Branch.

While in the Whitechapel Branch, Brother Bantock was ordained to the Lesser Priesthood. Soon after this, the family moved to the Lambeth Branch, where he was ordained an Elder and made President of the Branch. After serving for a short time he received a call to preside over the North London Branch. He acted in that capacity for many years.

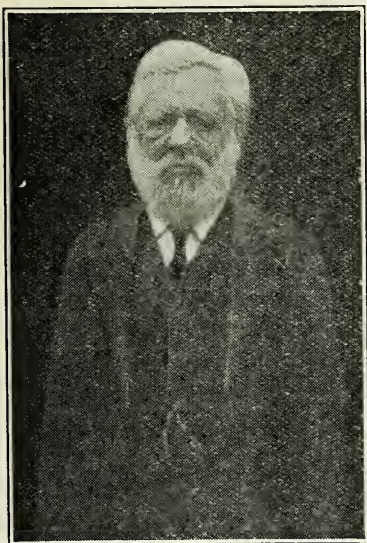
His family and his business as a joiner and builder took him to Kent, at this stage of his life; and so, for a time, he was able to visit only special meetings and conferences.

From Kent he returned to the North London Branch, where he has been in residence until the present time.

Brother Bantock has been a subscriber to the *Millennial Star* since 1872, at which time he was married. Before that time he had read the *Star* in his father's home.

The first traveling Elders he remembers were John Scott and Alexander Ross, who were staying as guests in his father's home.

In his associations with the leaders of the Church in this land, he has found them all, without exception, to be men guided by the inspiration of the Lord. He testified personally to the Spirit of the Lord which he has felt on many different occasions while acting under Church responsibility.



SAMUEL BANTOCK

He has a very vivid memory of Orson Pratt, and can remember his prophecies and promises to different saints, which literally came true. At one time, Orson Pratt prophesied that the time would come when the saints would not be able to emigrate so freely to America as they were doing, and that the time would come when it would be practically impossible for them to gain admittance into that country.

He remembers Samuel Ellingford, who later emigrated to America, as one of the most powerful local preachers of the early times. This man was unable to read or write, but gained an education by having his little daughter read the *Star* to him, over and over again, until he practically memorized the articles there printed. At that time, he recollects, that saints could emigrate for approximately fourteen pounds ten, from Liverpool.

He states that Orson Pratt was about five feet eight inches in height, rather broad shouldered, and a man who was very much respected by the saints, and was held by all the members of the Church to be a Prophet, Seer and Revelator. Elder Bantock has been personally acquainted with every mission President since the year 1872.

The Bantock home has been opened to the Elders ever since they were baptized into the Church in 1852. Among some of the many men whom he can remember personally entertaining in his home, is Abraham Owen Smoot.

(Continued on page 157)

THURSDAY, MARCH 10, 1932

EDITORIAL

ACCEPTABLE TO THE LORD

ELDER SAMUEL BANTOCK, whose life story is briefly told on another page, is a fine example of the effect of the Gospel on human lives and of the intelligent loyalty of the members of the Church who spend their days in these lands.

Brother Bantock was born nearly eighty-three years ago, but is yet in good health. Seventy-three years ago he was baptized into the Church. During this long life he has remained faithful to the covenants he made at his baptism. He has held many offices in the Priesthood, chiefly in the London branches, and, always, his life and conduct have been above reproach. Now in his ripened years, he bears testimony, with words that linger, to the truth of the Gospel, and to its power of bringing happiness to humanity.

A conference of the London district would not seem complete without the presence of Brother Bantock. Assisted by his faithful wife, he seeks quietly a humble place in the congregation where he can hear well. Though he has held many presiding positions, he asks for no preferment. There, in his chosen seat, he listens intently, and drinks in, as if it were new, the simple, but eternally beautiful doctrine of the Gospel of the Lord Jesus Christ. None gives more wide-awake, rapt attention than he.

Nor would the conference be complete without the firm hand-clasp of our dear Brother, which he accompanies by a few sober words of testimony and blessing. The day is brighter for having met, again, this sincere and devoted man.

One does not need to go far away to find Church members whose lives are pleasing to the Lord. They may be found wherever the Gospel has been preached and honest souls have gone into the waters of baptism. Brother Bantock is only one of many.

At the last London district conference, Brother Bantock was filled with an exceeding great joy. He could hardly wait to tell me the news. A gift he had long prayed for had been given him. He had received his Patriarchal blessing under the hands of Patriarch James H. Wallis. His face glowed as he told me of the appreciation and joy that this privilege had given him. Amidst tears of gratitude he whispered, half-embarrassed, "The Patriarch told me that my life's offering was acceptable to the Lord. Think of it. The Lord is pleased with my humble efforts! I would rather know that than to possess all the riches or honour of earth." Then, my eyes filled, also. I stood in the presence of

great faith, of one who had been victorious, of a man who had learned to measure the values of life. Together, hands clasped, we spoke of the eternal realities.

God bless Brother Bantock, and all who like him strive to serve their Master and accept in a spirit of faith and gratitude the blessings that are vouchsafed them.

How many of the hundreds who in this land have received their patriarchal blessings during the last six months, place the true value upon them, as did this veteran soldier in the army of the Lord?—W.

“STARS” REQUIRED.—We need ten copies of the January 14th issue of the *Millennial Star* (No. 2, Vol. 94). Please send your spare copies to the Liverpool Office. The usual price will be paid.

THE “MILLENNIAL STAR”

ELDER ANDREW JENSEN, ASSISTANT CHURCH HISTORIAN

AFTER the restored Gospel had been fairly introduced in the British Isles, it was deemed advisable to publish a periodical in the interest of the Church in England, which was done under the direction of President Brigham Young, and thus the first number of the *Millennial Star* was published May 27th, 1840, in Manchester, England, containing twenty-four octavo pages of reading matter. Parley P. Pratt was chosen as Editor of the paper, of which the first eight numbers were printed by William R. Thomas, Spring Gardens, Manchester; the balance of the volume was printed by W. Shakleton and Son, in Manchester. The first volume consisted of twelve numbers, of which the first three numbers contained twenty-four pages each, the next three numbers thirty-two pages each, and the next six numbers twenty-four pages each, making the number of pages in the whole volume three hundred and twelve. The volume closes with the April number of 1841. The second volume also consisted of twelve monthly numbers, but each number contained only sixteen pages, making one hundred and ninety-two pages in the volume. Before the volume closed the publishing office was removed to Liverpool, where it has been ever since. Volumes three, four and five were also published monthly, but commencing with June 15th, 1845, the periodical was changed from a monthly to a semi-monthly. That volume (Vol. 6), however, only covered six months, the last number being dated December 1st, 1845. Volume seven, also published semi-monthly, commenced with the calendar year (1846), but like its predecessor only covered six months of 1846. Volume eight covered the last half of 1846. Volume nine commenced with January 1st, 1847, and closed with December 15th, 1847, and consisted of twenty-four numbers. Volumes ten, eleven, twelve and thirteen were also published regularly as a semi-monthly period-

ical, each volume covering a calendar year. But with the beginning of 1852, commencing with January 1st of that year (Vol. 14), the paper was changed from a semi-monthly to a weekly periodical, and as such it has been continued until the present time (1930). The current volume, or the volume covering 1930, being the ninety-second volume in line of publication.

Since 1852, when the paper was changed to a weekly periodical, each volume has averaged about eight hundred forty-two pages, and altogether the ninety-two volumes of the *Millennial Star* published from 1840 to 1930 inclusive, contains, by actual count, about seventy thousand pages of printed matter, all the pages in the volumes being an average size octavo.

On two different occasions the very existence of the *Millennial Star* has been threatened through lack of patronage. The editor intended to suspend the publication at the close of volume two, but upon the urgent appeal of the Scotch saints and others, who promised and rendered financial aid, it was continued. Early in 1843, agreeable to instructions from the headquarters of the Church in Nauvoo, Illinois, the publication of the *Star* was stopped temporarily, but only for a couple of months, after which it was continued, and the back numbers issued, so that there was practically no break in the publication. In October, 1843, the *Star* had one thousand six hundred subscribers, but when the periodical was changed into a weekly publication, July 1st, 1850 (Volume 12, 201), the circulation was increased to about twenty-two thousand, and the subscription price lowered from threepence to one penny.

Only the first volume and eleven numbers of volume two were published in Manchester. Number twelve of volume two, dated April, 1842, was the first number published in Liverpool.

The first office of the *Millennial Star*, which was also the office of the British Mission, was established at 47 Oxford Street, Manchester. When the office was removed to Liverpool in 1841, quarters for the accommodation of the Mission were secured at 36 Chapel Street, Liverpool, but in 1845, it was moved to the Stanley Building, Bath Street, Liverpool. When Orson Hyde, in 1846, took charge of the British Mission, the Mission and *Star* Office was temporarily located at 135 Duke Street, but was soon afterwards moved to number 6 Goree Piazza, Liverpool, where it remained until June, 1847, when it was removed to 39 Torbock Street. The next move took place in August, 1848, to number 15 Wilton Street, where the office remained until April, 1855. It was more permanently located at 36 Islington, Liverpool (the number later changed to 42 Islington), where it remained for forty-nine years, or until May 5th, 1904, when more convenient and pleasant quarters were secured at number 10 Holly Road, Fairfield, Liverpool; there it remained until January 3rd, 1907, when a still better locality was chosen for the Mission and *Star*

Office at 295 Edge Lane, where the office of the European Mission and the *Millennial Star* is still located.

From the beginning, the *Millennial Star* was the Church organ in the British Isles, and later its circulation extended to many parts of continental Europe, and the British colonies in other climes, as their missionary fields were established. Next after the *Deseret News* (which commenced publication ten years later than the *Millennial Star*) the *Star* has been a most important historical magazine, and a fearless advocate of the principles of the Gospel. To number its editors would be to give a list of the presidents of the British and later the European Mission, but it is only just and fair that a list of the assistant editors who (under the direction of the presidents of the Mission) have done most of the editorial work, should be mentioned in the order in which they served, many of them most faithfully and ably.

Until 1861, the *Millennial Star* and other Church publications were printed by various firms in England, but in the spring of 1861, arrangements were made, according to the wishes of President Brigham Young, for the printing and publishing of Church works and periodicals at the Latter-day Saint Mission Office in Liverpool. Consequently, a printing press and the necessary type material was purchased, and the first number of the *Millennial Star* printed and published from number 42 Islington, Liverpool, was number seventeen of volume twenty-three, dated April 20th, 1861.

In the meantime the printing material, etc., of the *Udgonn Seion*, a periodical previously published by the Church in the Welsh language, at Swansea, Wales, was removed to the Mission Office in Liverpool.—*Deseret News*, January 9th, 1931.

FADING LEAVES

ELDER WILLIAM J. JOLLIFFE, JR., LONDON DISTRICT

BUT we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (Isaiah 61 : 6.)

There are many parables in the Bible and in the other books of Scripture—the Lord's writings in nature have their parables, too. Here is one: "We all do fade as a leaf." Every year brings a repetition of this parable; autumn being the season for the inevitable fall of the fading leaves.

"We all do fade as a leaf." Those advanced in years are visibly fading—soon they will fall. As the wind brings down the leaves in autumn, so, at any time sickness or accident may carry mankind away. The very leaves that were bursting forth into bud in the warm spring sunshine, flutter and strew every path as the

year comes to a close—their short course is quickly run. Six months, the lifetime of a leaf, is but a short period; our life, from infancy to old age, is short, too—only a few brief years.

This parable, therefore, speaks to all. Each of us is fading, and the hour of our fall draws relentlessly nearer. Let us pause and take heedful stock of our mode of living, always bearing in mind the brevity of mortal life, the rapid flight of time, and the passing nature of all material things. Looking constantly forward with certain step, never forgetting that which is coming; then let us live as God would have us live, and prepare ourselves for the Great Change. This much we learn from the parable of the fading leaf.

But this is not precisely the way in which the Prophet Isaiah applied the parable. His people were then in the throes of sore affliction. Their former prosperity had faded and vanished; the nation had lamentably fallen from its former state of security, peace and plenty. The wrath of an outraged Deity had visited the land; the cities were a dreary wilderness—Jerusalem a desolation. The faded and falling leaf was an apt representation of their deplorable state.

All this was a natural consequence of their transgressions. "Our iniquities, like the wind, have taken us away." Nor did the nation of Israel turn to Him whose anger they have invoked. The great mass of the people were sullen, relentless and rebellious. Speaking of them collectively, the Prophet thus described them: "There is none that calleth upon thy name." (Isaiah 64:7.)

Nationally and socially we are not like the children of Israel. The Lord, in His infinite mercy, still blesses us with peace and prosperity—our leaf is still fresh and green. Nor do we, as a people, forsake Him; we have not substituted the worship of God for images of stone and wood. But how is it with us individually? Isaiah, speaking now not as a prophet but as a man, includes himself in the confession: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Are we better than the prophet? Are we spotless clean in the sight of Almighty God, while Isaiah calls himself unclean? And what of our righteousness, our best doings, our greatest efforts? Are they not "as filthy rags?" Can we, even at our very best, hope to stand before God on our own merits, and be saved by our own independent endeavours? No! only by the grace of God, and the atoning work of our Redeemer, Jesus Christ; by exercising of a childlike faith and trusting in the sublime, unfailing love and mercy of our Heavenly Father, together with true repentance of sin, and a strict observance of the laws He has given us, can we ever hope to stand in His majestic presence or come "to an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Peter 1:4.)

There is a hint of sadness in the words, "We all do fade as a

leaf;" yet there is hope in them, too; for when the leaf falls it does not entirely perish. True it decays and loses its form and texture, and becomes dust; but it is a very precious dust, for, with the passing of time it becomes leaf-mould, parts with the life-giving soil, and as such, affords nutriment for plants or trees to form new leaves, flowers and fruits. Every spring there is a miraculous resurrection to life, which is aided by the fallen leaf. That very leaf may be said thus to live again, a parallel in nature that strikingly portrays a far greater resurrection.

This is God's work and His glory, to bring about the immortality of man. This is the Lord's work of grace that He does at every stage in man's life; from infancy to even hoary old age. And at no stage or position in life should the Lord be unsought for or forgotten. It is never too soon to seek Him, yet never too late. Yet, to the very last, as we fade and fall, no matter how good or exemplary our life may be, remember that of ourselves we are quite unworthy of the love and grace of God. "For all have sinned and come short of the glory of God." (Romans 3: 23.)

The seasons will soon have passed, the last spring leaf will have opened, and the last autumn leaf will have faded and fallen; but the love of God endureth for ever. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Corinthians 2: 9.) Our life, as that of the leaf, is of brief duration, and, ere we fade and fall let us prepare ourselves that we may be ready when the call shall come.

THE LIFE OF SAMUEL BANTOCK

(Concluded from page 151)

He remembers one conference, especially, that was held in the Sadler's Well Theatre, just adjacent to the Angel. At this conference Jarman the apostate entered the meeting in costume, followed by some of his rowdy henchmen. They caused a disturbance by throwing about chairs, and making all the noise possible. The meeting there was dismissed, and the saints and friends walked over to 42 Penton Street, Islington, where the meeting was continued. Brother Bantock, with a few of the leaders and missionaries, stood at the door and culled the crowd, allowing only friends and members to enter. The police gave them all the assistance required.

Brother Bantock has served on many conference and other committees, and has been active also in open air meetings. He remembers many historic scenes with hecklers and rowdies, as well as with earnest investigators.

His wife, Sarah Crowfoot, would not become a member of the Church because she could not agree with all Church practices.

During this time Elder Francis M. Lyman stayed at the Bantock home. After he left, Mrs. Bantock said to her husband that Elder Lyman was the most perfect gentleman she had ever met, and that the beliefs and practices of such men could not be bad or wicked. Later she was baptized by her husband, and on her death-bed used her last breath in bearing to him her testimony of the truth and goodness of the Gospel.

Brother Bantock states that he has had a testimony of the truth of the Gospel since his baptism in 1858. Since that time he has neither seen, heard, nor felt anything that has given him any reason to doubt that testimony. During that time he has been acquainted with most of the Twelve Apostles, who have been in England, and knows that they have all been gentlemen and men of God. In the evening of his life he feels perfectly satisfied with the Gospel, and looks forward to the time when he may see again some of his old friends, and enjoy their companionship in eternal life. He has a feeling of perfect hope and assurance in the future, and above all his treasures holds the Priesthood uppermost. He would advise all young members to respect authority and obey the principles and commandments of the Lord. If they do they will be happy and contented. If they do not they will inevitably apostatize.

BEE-HIVE ORGANIZATION PERFECTED

MARY ADAMS, LEEDS DISTRICT

THE Bee-Hive work in the Batley Branch, Leeds District, has created great interest. It is a means of joy to the girls who



BATLEY BRANCH BEE-HIVE GIRLS

are now growing and developing in the work. This little group, comprising five girls, was organized on March 17th, 1929, under the name of "Seagull Swarm." These girls were later organized into the Bee-Hive group. Subsequently, three more joined the original group, one in June, 1929, the second in May, 1930, and the third in October, 1931. The last girl to join is now nursing in a hospital, but she is still interested in the work and has sent for her "seals."

These girls are organized that they may receive help from each other and develop and grow more rapidly and become more useful to their fellow creatures. Each girl has a Bee-Hive name as a symbol of her ideal in the work. Soon after their organization, each girl was eager to have

the Bee-Hive dress, and since this meant money, they all had to work hard. To accomplish their task, they gave a concert, from which sufficient funds were received to buy the dresses.

The Bee-Hive work has instilled into the hearts of these girls the desire for activity. They take active parts in the branch affairs generally, holding offices in the Sunday School, Primary, Relief Society, M.I.A., and Genealogical Society, as well as the different offices in the Bee-Hive. They all realize that constructive activity is indispensable to growth and happiness.

WELSH DISTRICT CONFERENCE

A SPLENDID spirit prevailed during the Annual Spring Conference of the Welsh District, which was again held in the Miners' Hall, Merthyr Tydfil, February 14th. This conference was almost as large as the previous one held in September. The morning and afternoon sessions were well attended, while an appreciative audience of seven hundred and forty-seven people were spiritually fed by the inspiring atmosphere of the evening session.

Those attending the conference were President John A. Widtsoe and Sister Leah D. Widtsoe, Patriarch James H. Wallis and Sister Elizabeth T. Wallis, Sister Rosetta Widtsoe, Elders D. Milton Musser and Clifford L. Ashton, of the European Mission; President James H. Douglas and Sister Rinthia P. Douglas, of the British Mission; President Clarence H. Taylor, and traveling Elders Evan Arthur, Clarence R. Ellsworth, Vern R. Butcher, Leon Whiting, Marion J. Olsen, of the Welsh District; President Harold E. Dean and Dallas A. Berrett, of the Bristol District; Osborn M. Vance and Fay E. Bates, Nottingham District; Frank J. Mozley, Leeds District; Percy L. Matthews, London District; and Professor Edward M. Rowe, Brigham Young University, of Provo, Utah.

The morning session consisted of opening exercises, after which the men and women separated. Instructions were given the Priesthood by President Widtsoe, President Douglas and Patriarch Wallis, while the women were instructed by Sister Douglas and Sister Wallis. Beautiful numbers were rendered by members of the Pontypool Branch Sunday School.

A large audience was in attendance at the afternoon session. They were greeted by burning testimonies from Utah Elders, as well as by a very spirited address delivered by Professor Edward M. Rowe upon the Restoration of the Gospel.

The large audience of members and friends who attended the evening session had the privilege of hearing Madam Gill, a well-known vocalist of Dowlais, who rendered "Open the Gates of the Temple." Also the Cymric Gleemen Concert Party of Troedyrhiw sang selections during the evening. Their beautiful renditions thrilled their auditors.

Sister Widtsoe explained that the Church gives every member the opportunity of development, and that the Gospel prepared men and women for eternal life.

President Douglas related testimonies of the healing power of the Gospel, and said that many people from the vicinity of Merthyr Tydfil had felt its effects.

President Widtsoe explained that the key to "Mormonism" can be found in the statement, "Men are that they might have joy." Joy is found in obedience to the commandments of God, through which we gain spiritually, mentally and morally. He touched upon the subjects of free-agency, self-support, co-operation, tithing, fast offerings and Word of Wisdom, showing how these things worked together for man's greatest development. Man must be able to answer the questions, Where did I come from? Why am I here? and, Where am I going? "Mormonism" answers all these questions.

CLARENCE R. ELLSWORTH, Clerk of Conference.

FROM THE MISSION FIELD

Branch Conferences: Of the Nottingham Branch, Nottingham District, held February 14th. The theme of the morning session, "The Boyhood of Christ," was treated very inspiringly by the Sunday School children. The evening session was marked by a very good attendance of members and friends. "The Ministry of Christ," was the appropriate theme. President Dix W. Price and Elder Joseph W. Marriott were in attendance.

Of the Mansfield Branch, Nottingham District, held February 21st. Both friends and members will long remember the conference's genuine spirit. The theme, "The Book of Mormon," was treated with effective song and speech. President Marlow V. Wootton, President Dix W. Price, and Elder F. Ephraim Bates were among those who attended.

DEATHS

DICKINSON—Brother John Dickinson of the Sildon Branch, Newcastle District, passed away on February 13th, at the age of sixty-six years. Funeral services were held in the family home, under the direction of President Cleon H. Kerr. Elder A. Lee Brown dedicated the grave.

CONTENTS

The Bondage of Debt ...	145	The "Millennial Star" ...	153
District Presidents' Conference,		Fading Leaves ...	155
British Mission ...	148	Bee-Hive Organization Per-	
The Life of Samuel Bantock ...	150	fected ...	158
Editorial: Acceptable to the		Welsh District Conference ...	159
Lord ...	152	From the Mission Field ...	143

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